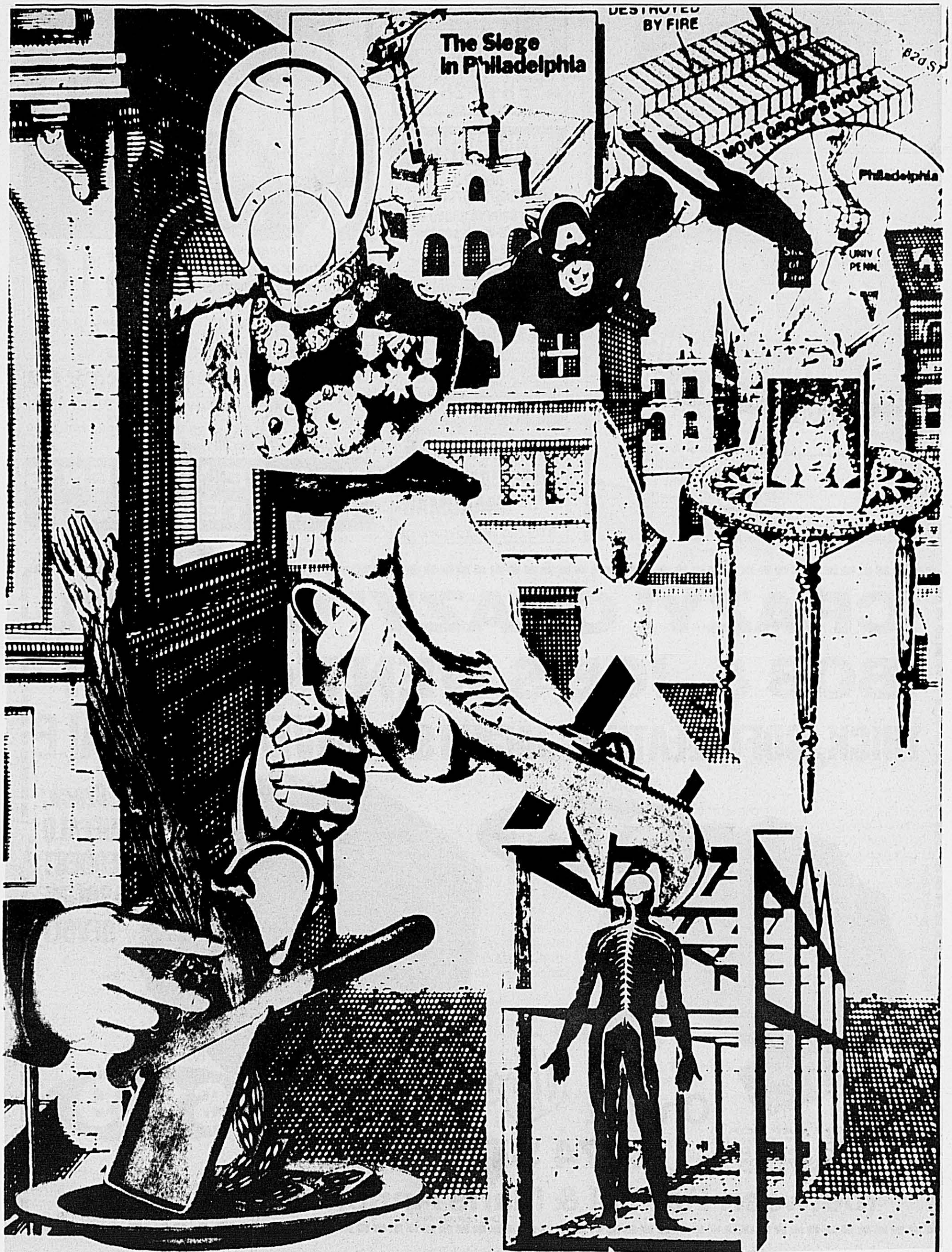


MCGILL DAILY CULTURE

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DAILY PHOTO: JANINE LUCE

The film was funded by the government through Maggie's, a drop-in centre for sex workers. It also serves as a "clearing house" for government and social service workers who want to tap into the sex trade community.

Maggie's is not an explicitly political organisation because it gets money from the government. But most of the people who run it are involved in other, more political groups.

Maggie's is not "selling out" by being apolitical, Gwendolyn said. "We are telling the government that we are the front line in the AIDS crisis. Prostitutes spread safer sex information to their tricks."

Gwendolyn is also involved in the Prostitutes Safer Sex Project, which distributes information to prostitutes about safer sex. She also distributes condoms on her own time.

Communicating for the Purpose is also the name of the crime of soliciting for sex. "Communicating for the Purpose makes it easier for the police to make arrests than with the old solicitation law," said Gwendolyn.

"Soliciting used to have to be 'pressing and persistent', but 'Communicating for the Purpose' could be saying hello, or making eye contact," she said.

Gwendolyn wants to see prostitution decriminalised. "A lot of girls would rather have it legalised, which is a completely different thing," said Gwendolyn. "They want a paper that says they're professionals because they don't want junkie bitches and crack girls bringing down the prices."

But Gwendolyn does not think this would work. "Legalisation would mean a situation where prostitutes would pay taxes, according to whether they are an A-class or a B-class whore," she said.

"Being decriminalised is like being a hairdresser. You can have your own shop, and have people work for you, or you can work for someone else. I don't want it legalised, because it means state control."

Gwendolyn is a filmmaker who has worked in the sex trade as a stripper and a prostitute for over fifteen years.

She has directed several films about the sex trade in Toronto, and has just released her latest work "Communicating for the Purpose". It is a series of interviews with thirteen prostitutes who describe how the law makes their work more difficult and dangerous.

by Kate Stewart

Daily: Do you prefer "prostitute" or "sex-worker"?

Gwendolyn: I'm a sex-worker. I've worked primarily as a stripper, and occasionally as a prostitute. Sometimes I do a lot of prostitution work, and sometimes I go several months or a year or more without turning a trick. I worked pretty consistently as a stripper for fifteen years.

The sex trade is one industry. We're all manufacturing boners. There are different jobs within the industry. Personally, I find it pays to be flexible.

How do feminists approach the sex trade?

In the old-world feminist analysis (I think of it as fundamentalist feminism), in the ideal world no one would do sex work, and everyone who does this work is demeaned by it and victimized. They don't even like to use the word "work". They refer to the 'condition' of prostitution.

This was very painful for those of us who were involved in organizing the Strippers' Union in the late seventies, because instead of getting support from the feminist community in improving our working conditions, they said, "No, we don't want you to do this work."

They said, "You're part of the problem, you are profiting from our common oppression."

To some extent, feminists are much more sympathetic towards prostitutes as victims. There are all those feminist dykes who say, "Oh, poor baby, come sit on my lap, let me buy you a drink."

How would you change this?

Let's not bullshit. There are many people working in the sex business who are not there by choice. The working conditions even for those of us who choose the work are bad. The laws are bad. In my ideal world, only those who choose to do sex work would do sex work.

I think it comes down to your ideas about sex. Is sex only for an intimate, committed relationship, or can it also be just another physical pleasure, like eating? You don't always want to eat the same food.

It also has to do with women having control over their own bodies. If I want to rent out my own body, that's my decision.

When I say I like sex work, I've had feminists say to me, "You just think you like it, that's part of your oppression." No! I'm oppressed by people who don't hear me when I speak, and who have a political agenda that doesn't include me, or includes me as cannon fodder.

How did you get into filmmaking?

An art gallery in Toronto funded a series called 'Towards an Erotic Film Language'. The idea was that if you don't like the pornography that's out there, but you don't believe in censorship, an alternative to

censorship would be to make your own porn.

They funded people who don't usually have control over sexual imagery. I was funded as an activist within the sex workers' community. It wasn't because I had any credentials as an *artiste*. I'd never held a camera in my life.

We made a forty minute super-8 film with the three hundred dollars they gave us. It was called "Out of the Blue" because the money came to us out of the blue, and also 'Blue' is a reference to 'blue movies'.

How many films have you made?

After 'Out of the Blue' I made two short super-8 films which I paid for myself as part of an hour-long film called "Merchants of Love: A Sex-worker's Experience in Therapy".

After that I made a twenty-minute super-8 film called "Pedagogic" which was sex workers having sex with each other safely. It was a hot sex film. The idea was to show sex workers as teachers, as sex educators.

The first sixteen-mill film I made was "Prowling by Night" for the film *Five Feminist Minutes*. "Communicating for the Purpose" is my first video.

How have the films been received?

They've been well-received. But they haven't initiated any change in the sex-worker community in terms of support for fighting police harassment or getting laws changed. But it's been a good calling card in the arty-fart community.

I think audiences treat it in a voyeuristic fashion, and that's frustrating because they don't ask 'how can we fight cop abuse.'

Are you planning any new films?

Yes. When I made *Communicating for the Purpose*, a lot of the women talked about drug addiction, but I kept most of that out of the film. There's going to be another video about the issue of sex-trade and addiction.

There are a couple of personal films I want to make, and I'll probably go back to super-8. That way I won't have to sit around for a year and a half waiting for funding.

Why is it important to talk to students?

It's important for us to talk to lots of different people in lots of different places. The media usually presents only a couple of images of prostitutes. It's either the whore with the heart of gold, the whore as the victim, or the hard bitch who's taking everybody for everything and making a fortune.

It's really important to put a human face and a *political* face to issues around prostitution. I feel that a big part of my job is to encourage other people in the business to come out and do these talks, so that it's not always the same spokespeople.

THE MCGILL DAILY

COMMENT

Be a dog to paint a dog?

The recent controversy over the removal of a couple of paintings from an art show presented by the Concordia Women's Centre has been interesting, to say the least.

Two paintings were rejected after being called racist by exhibition organisers.

To read the coverage in the Gazette (or the Globe, or La Presse...), you'd think this was nothing but one of your typical pc/censorship things.

Issues of representation are dealt with on a "do I have to be a dog to paint a dog?" level. And you might just get the impression that art is somehow immune from politics.

But artists can't get off that easy. Whatever they might want to think, their works embody political ideas, and are thus subject to criticism on a political level.

The belief that anyone can represent anyone is a fine liberal half-truth which finds its roots in the time when the first anyone was a well-defined European elite and the second was... well, anyone.

No matter that these fine ol' gentlemen had no experience of what they were painting, and so their depictions could only be based on conventional wisdom — a conventional wisdom which was undeniably racist.

Things aren't that much better nowadays, and 'mainstream' artists cannot hope to present accurate depictions of minority groups who are not given the opportunity to present their experience to the wider community.

Take the Concordia show's painting which has received the most publicity (artist Lyne Robichaud apparently knows how to generate positive press). It depicts a black woman carrying bananas on her head.

Defending the painting against charges of racism, Robichaud called it "an homage to the monotonous everyday tasks that women have performed as mothers for thousands of years".

But as a white woman in a society which is very good at ignoring black experiences, Robichaud's pretended knowledge of the experience of African women is dishonest at best.

It would be a wonderful thing if we all knew enough about one another to tell each other's stories and paint each other's pictures, but as things stand, that just ain't so.

Dan Robins
Kate Stewart



LETTERS

If they're being responsible to the Students' Society, I know I'm impressed. Future SSMU executives will think fondly of them on their way to FEUQ gatherings, when Society and Services fees are on a level with tuition fees and residence fees, when Society and Services fees are on a level with tuition fees and residence fees have become comparable to eight months in the Ritz-Carlton (just the fees, mind you). They'll say, "O that Mitic, O that Bukhman, (not to mention Karla and Rosalind) those crazy nuts really slipped a few

beauties past those kids."

If they're being responsible to the students, and we know the answer to that, what the hell is going on? In these recessionary times, when summer jobs, good or otherwise, are going to be scarce, they want us to start giving fifty dollars a year, so that once we graduate someone can spend it while we're sitting here having services cut from underneath us. But if you're thinking about summer jobs, don't worry; I'm sure Lev is working on some kind of indentured servitude plan, sort of a tree-planting

for SSMU enterprise with an "opt-out procedure."

Oh, by the way, if you're one of the 500 people who signed for Phish, why not go down to the SSMU offices and ask how that's going, I guarantee good times, or at least a little exercise.

Love,
Michael Fleishner
U2 Engineering

continued on page 8

LETTERS

Teaching from experience

To the Daily:

In your most recent publication (Feb 10) you carried two letters concerning BSN's request for a teacher of African descent to teach a Black history course at McGill.

Although I understand why some might disagree with this request I feel it is important to show why I feel it's necessary.

First of all, although I wish we were, we are *not* living in George Bush's "color blind society." Even in this "enlightened" day and age, people are still judged by the color of their skin and some of the people who are a couple of shades too dark may lose out. By offering this position to one of African descent we are offering them a chance they might not otherwise get.

Second, and most important, I feel that by having a teacher of African descent we will obtain a unique and personal perspective that we would not normally have. If someone who was not Black were to teach the course he or she would be more likely to bring racist biases and stereotypes (however unintentionally) to the course because

they had not lived through it themselves. Few would argue that a person confined to a wheelchair for the rest of her life would make a more powerful lecturer on the subject of paralysis than someone who enjoyed the full use of his legs.

To be sure, by demanding a teacher of African descent we are not suddenly eliminating the risk of having a lecturer with his or her own racist attitudes. However I feel that the uniqueness of sensitivity that he or she can offer from a viewpoint of having lived it far outweighs the risks involved.

Jena Martin
U2 Political Science

sscrewed by SSMU

To the Daily:

In our era of "fiscal responsibility" (read No More Chickens), one must wonder about who these people are being responsible to.

If they're being responsible to McGill, well then, bravo! Maybe they can hit the Principal up for a job after they're done screwing us. McGill really needs a few more talented bureaucrats to screw the student body.

—opinion by the Progressive Student Network

Academic freedom is a right which every member of a university should recognize and safeguard; the essence of a university is to bring up new thought and to effect change through it — change which is socially responsible and developmental. Effecting this change depends upon academic freedom — freedom of speech, freedom of access to education and information, freedom from repression and censorship, freedom from fear of retaliation for voicing one's ideas. Most of us would defend these as rights if they were threatened. In many regions of the world, this freedom is not permitted.

It is estimated by UNESCO and the NGO, World University Service that 64 million people worldwide are affected by the issue of academic freedom — 60 million students and four million educators. And it is no wonder. The first people whom repressive leaderships fear are academics and students because they are powerful agitators for change. Even in the United States, bastion of all liberties, this silencing was exercised upon anyone whose ideas or associates were deemed pink or red in the McCarthy era of forty years ago. The problem is not limited to areas which we would label the second or third world, though development in these, especially in the "Third World," hinges crucially upon the ability of the members of these countries to direct the change themselves that will truly

develop their regions.

This problem is also one of our own society.

Access to education for the financially constrained, and appropriate representation in academic institutions for women and "minority" groups is also necessary. The right to determine the content of what one learns and teaches is also an inalienable part of academic freedom. Issues of self-government for native peoples of Canada cannot be separated from this right, for just as unilateral government by institutions of Canadian culture is unacceptable and inappropriate, so too is education by these.

Academic freedom is a human right. It is about development — of one's own situation, and that of one's society. As such, it concerns not only members of all universities, but also every individual in the world who speaks for change.

Please come to increase your awareness. A symposium is being held all day, Monday, March 9th in Leacock 232 on the subject of academic freedom. Its main topics are: academic freedom and human rights; women and accessibility to education; and native, ethnic and collective rights to education. Schedules are available at Union 413, WUSC-McGill, or you can call 286-0885 for more information.

Co-organizers are students from the University of Montreal, UQAM and McGill University. Le colloque sera bilingue.

HYDE PARK

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Revolution on the air waves

by Susan Vivian

CKUT is forming a breakaway republic—The People's Republic of CKUT. And they need help from all those who live in their territory.

CKUT is McGill's community radio station, located at 90.3 FM.

Today marks the beginning of their third annual funding drive, and they've planned a revolution for the next two weeks in an effort to pay the bills.

"In the four years that CKUT has been in existence as a licensed fm radio station we have supported thousands of events, be it those of other non-profit community groups, local musicians, or artists," said Janice Fike, funding drive coordinator.

"We are the backbone of many of these groups," she said. "CKUT is an essential media tool for these groups to publicise their activities and educate the people in the Montréal community."

CKUT's funding drive represents about 25% of the station's total annual revenue. It's success is essential to the running of the station. Other sources of funding come from a small annual student fee, and ads purchased by small local business.

The station suffered a major blow

this year when Silent Radio, who rented CKUT's transmitter for \$18 000 a year, broke their contract. Because of this, the success of the

funding drive is imperative to the station's survival.

CKUT is also worried about a \$17 000 rent that the Students' Society wants to impose on the station next year. This, on top of the start-up fee which CKUT is still paying off, seriously threatens the station's ability to provide a quality service to the community.

"It's like we're not even being given the opportunity to get our head above water and our feet on the ground," said Fike.

Special events planned for the next two weeks promise to revolutionise all future citizens of the new republic, as well as make contributing to their future survival lots of fun.

A "Shlockey Game" will kick off an all-ages skating party today at 20h. This exhibition game will be between Team CKUT and Team SCHLOCK — comprised of various CKUT members, musician types and various Montréal media cohorts.

It will be followed by a general skate to the tunes of the CKUT djs until 22h. It's at the McConnel Arena, behind Molson Stadium on Pine Ave. (\$3 adults, \$2 children under 12).

Foufounes Electriques will be the

site of The Electric Coup-Aid Party, Friday March 6, starting at 20h30. Special guests include Chris Houston (Forgotten Rebels), Alex Varty, Brian Goble (formerly of DOA & the Subhumans), and Mark French formerly of Blue Rodeo.

Performing are Bliss, Québec folk group Les Maringouins, and comedy group Poets of the Future. It is an event not to be missed. 87 Ste-Catherine est. (\$5, \$4 with CKUT card).

Rave-o-lution, a Manchester psychedelic dance party, will take over the Union Ballroom Saturday. Live the tunes of the Happy Mondays, Primal Scream and many more for a mere \$4. Cheap Boréale to boot! 3480 McTavish, McGill Student Union Building. 21h-3h.

On March 16, 17 and 18, Politically Incorrect Productions Presents Montréal independent film premiers. Films featured will be Issak's *Fables* by Aaron Weingrad and David Wechsler and *The Fast Lane* by Saul Pincus. It's at Cinéma Parallèle, 3682 St-Laurent, 20h, and is \$5.

Besides attending the events planned for the next two weeks, donations to the station can be made by phoning the 24-hour CKUT pledge line at 398-8991.



Redefining First Nations identity

by Ardith Walkem

Reprinted from the Eastern Door.

One of the primary issues currently being discussed by First Nations people in relation to Native self-government concerns what it will mean to those no longer living within their own nations. Much of the debate revolves around the argument over collective and individual rights.

Self-government for Native people in urban settings such as Montréal, no longer living within their own communities, would likely focus on the formulation and implementation of social service delivery systems.

The Native Women's Shelter of Montréal is a place where these concerns meet.

The Shelter evolved from a project established by the Native Friendship Centre of Montréal. Many members of the Shelter's original Board of Governors had been using their own homes as women's shelters.

People who have called the shelter home since it was first opened in October 1988 have included street people, battered women, children, students, teenagers and women receiving medical treatment in Montréal.

We talked to Anita Pratt, the Shelter's director.

AW: Why is it important to have a Native Women's Shelter?

AP: I think that it is a necessity of

the time we are living through. Many of us look at violence as a women's problem and not as society's problem.

It is not a nurse or a member of the police who has to take responsibility for violence. The whole community has to take responsibility at the grassroots level.

In family violence, first you are a victim. But if you don't receive therapy somewhere along the line, you could become an abuser. The therapy for the abuser today is to be sent to prison. That responds to no one's need.

We need to recognize our responsibility to the women and the men that are suffering. Our overall

system has to be looked at and questioned and worked upon.

What do you think about the demand that many Native women's groups are making right now to have individual rights protected in any self-government agreements that might come through?

Ideally they shouldn't have to be entrenched. Realistically, we are going to be taking over a lot of power, and power goes to many people's heads. Many of our people in power are so very well assimilated that they have forgotten where they are coming from.

If there is nothing to protect our women, we are going to end up with

exactly the same thing we had before the Indian Act was amended by Bill C-31.

I think one of the most important issues is how we are going to identify Native people. Are we going to keep the same old "on reserve" and "off reserve" tags that we are presently living with?

You may be Indian as long as you are living on reserve, but as soon as you step off reserve, I don't know what you are. You still have the same brown face but you are no longer considered an Indian.

I look back over the years and how we have defined our membership through such things as blood quantum and asking "Do you look Indian?" These approaches are the reality of what is going on in our communities.

Are you saying that the collective rights that people are fighting for will not really be collective, because they will necessarily exclude certain people from the community?

I look at the present situation and ask how many community members are con-

sulted before any decisions are made, and that is why I am questioning the collective approach.

Because we have lost the ability to go back and consult our people, it is much more easy to get a group of people who have been named to make the decisions and I can see that happening all over.

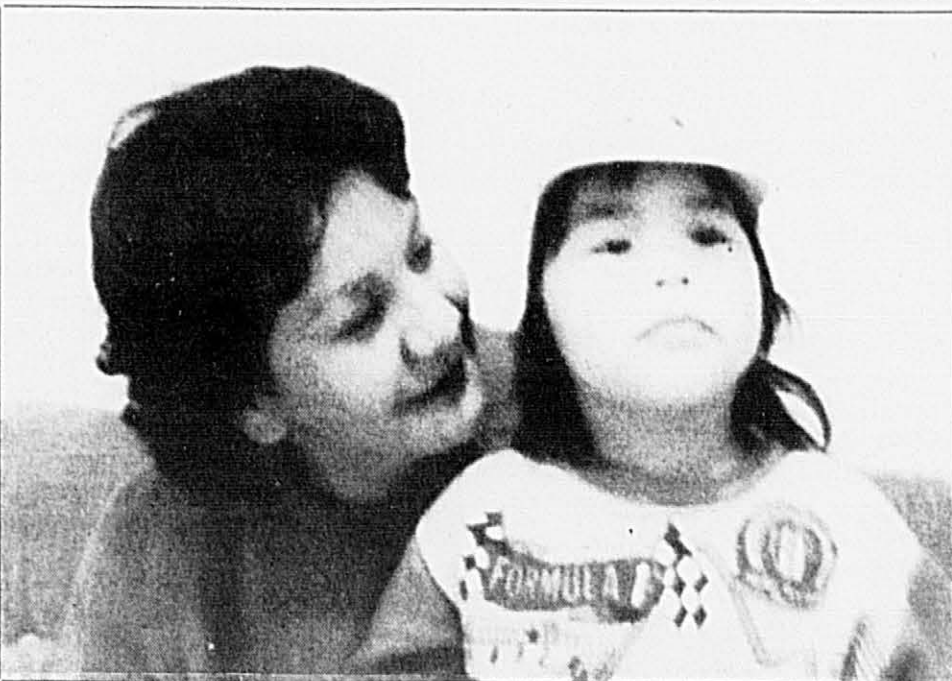
Do you think that there are going to be fewer of our people moving to the cities as we reassert control over our own internal affairs?

I don't think that this will stop more Native people from coming to the cities because we are looking at a reality of how long it's going to take the First Nations to develop and grow to the point where they are going to be able to respond to the needs of their communities.

You have to look at reality. Look at the land base we have. Is it realistic to say that we can all return home? Not all of our people will be able to go back and live in existing reserves and communities.

You have to look at the economic situation, there are virtually no jobs in our communities, not enough housing or adequate health care.

Come out tonight to support the Native Women's Shelter of Montréal at a Benefit. Traditional foods, drumming and dancing an other entertainment. Special Guest Mary Two-Axe Early. 18h. Leacock 232. 10\$ at the door.



Anita Pratt, director of the Native Women's Shelter and a friend.

Sexual minority a multiple signifier

by Peter Bird

The brief but perverse history of Queer Cinema has given rise to three distinct genres. Following Stonewall, gay filmmakers tended to work within the vein of social realism/activism.

With the advent of the '70s and flake-o-rama, homos moved in and investigated the potential of a distinctly gay spirituality — perhaps best evidenced in the work of Earth Mother-types and Bikerstock-boys (excuse me while I gag — yecch!).

But these earlier genres were, in reality, nothing more than queer manipulations of straight forms. However, the '80s witnessed a marked divergence from this kind of filmmaking. All sorts of queers investigated the cinematic and liberating potential of two distinctly gay phenomena — drag and punk.

Now it's 1992. It's been quite a few years since the "investigation" began, and McGill is going to see what may be this genre's culmination. This Friday, McGill is host to the first (and perhaps annual) Sexual Minority Film Night.

First off, the title deserves some attention. We all know what a film night is, or at least we should, but what's up with "minority"? In this instance, it's a multiple signifier.

It not only qualifies the word sex, indicating that this is not a hot event, but it also points to the marginal status of the films — these movies will not be coming soon to a theatre near you. The subject matter, to this day, remains relegated to the periphery of any sort of queer cinematic history.

The Salt Mines, directed by Susana Aiken and Carlos Aparicio,

is a documentary which looks at the lives of a group of Latina/o pre-op transsexual crack-addicted prostitutes living out of abandoned garbage trucks on Manhattan's Lower East Side.

Although the film opened to wide critical acclaim, it has slipped into relative obscurity. The production qualities are excellent and, if you will excuse the cliché, it is heart-wrenching.

So why its marginal status? It has been described as "the dark underbelly of *Paris Is Burning*". While Jennie Livingstone (director of *Paris Is Burning*) presented the voyeur with pure spectacle, Aiken and Aparicio offer the viewer a spectre.

The film depicts the sickening reality of rigid gender binarism and materialistic capitalism. Furthermore, it is a community without a voice or any sort of advocacy group (sarcasm!).

Perhaps if there was a hotline for just such individuals, it would be palatable to a wider audience. Then they could relinquish any sort of accountability for the perpetuation of such a system... but I digress (and bitch).

The second film is the New Lavender Panthers' *No Skin off My Ass*. It is directed by (my hero) Bruce LaBruce, and stars both Bruce and fellow J.D.'s editor G.B. Jones.

No Skin explores concepts of dif-

ference within difference. It explodes notions of political correctness, feminist representations of women, and gay mainstream representations of queers.

It focuses on the frightening intersections of fascism and fags, yet it never speaks literally (in fact the skinhead rarely speaks).

In this sense it appears to be a critique of radical politics' rejection of pleasure. Overall, it is highly resistant to cultural analysis and very, very playful. (Keep your eyes on your

neighbour's hands.)

I could go on and on about how hot the sex scenes are, how fucking hot Klaus von Brucker (the skinhead) is. But let it suffice to say that this film made the Village Voice's Best Films of '91 lists — come find out why. As Bruce LaBruce would say, "Being a fag is a definite plus."

The Sexual Minority Film Night is Friday at 20h in Leacock 132. It costs \$4.



Who won't dance in their underwear?

by Glenn Betteridge

ACT UP Montréal collected approximately \$400 at a benefit party last Sunday night at Club Crisco.

The "Soirée Securi-Sex" was the latest in a line of similar events put on by the Montréal AIDS activist group to finance their education, prevention and sensibilisation campaigns.

In keeping with past ACT UP benefit nights, the emphasis of the evening was on hot and safer sex. The "Lick It Lounge" featured condoms scotch-taped on lollipops, inviting the part-goers to use their imagination when eating their favourite snacks.

The self-described "diverse group of non-partisan individuals" which comprise ACT UP rarely let an opportunity for fun go to waste.

ACT UPers were quick to strip down to their scivvies and rub their sweaty bodies together, dragging other party-goers along wherever they could.

"Who doesn't like dancing in their underwear? Everybody does it at home in front of the mirror, why not do for friends? — and who knows who else. What kind of sex is safer than exhibitionism?" said long-time ACT UP member Matthew Perry.

ACT UP continues to combine latex with fun, eroticising safer sex in the tradition of gay communities throughout North America. "Sex is a necessity, why not make what you have to do to stay alive the hottest it can be?" said Perry.

According to founding member James-Paul Marois, "It gives everyone a fun time for their charitable dollar. Let's face it, the people who support ACT UP aren't the kind of people who have the resources to donate lots of cash."

Since receiving a \$500 start-up grant from ACT UP New York, the Montréal chapter of ACT UP has been entirely self-sufficient since its inception two and a half years ago.

In the past three months ACT UP has organized the December first World Aids Day "Weekend of Action" and taken their first road trip to Québec City in order to press Health Minister Marc-Yvan Côté for increased access to AIDS drugs for people with HIV infection.

But finances are tight, and ACT UP depends on benefits like the one at Club Crisco to survive. Because of the group's political nature, it cannot depend on government dollars.

"We're a small group with limited resources. When the money runs out we are forced to shift our attention from political activism to scrounging for operating funds," said Marois.

While gay communities in other cities like Toronto and San Francisco have rallied around AIDS groups with financial support, ACT UP's political stance and in particular their penchant for in-your-face demonstrations has not been well-received in Montréal's gay community.

Unfortunately, with the exception of Club Crisco, Station 'C' and Business (when it existed), no Montréal businesses have been willing to help out, said Marois.

ACT UP can be reached at 527-2423.

STUFF AND THINGS FROM CKUT

Superchunk	No Pocky For Kitty	Matador
Honeymoon Killers	Hung Far Low	Cargo
The Cramps	Look Mom No Head	Restless/Cargo
Asexuals	Exile From Floontown	Cargo
Naughty by Nature	—	Tommy Boy/Polygram
Barenaked Ladies	Variety Recording 13	CBC Variety
Coffinbreak	No Sleep till the Stardust Motel	C/Z Records
Unsane	—	Matador
Fear	Live... For the Record	Restless/Cargo
various	Saturday Night Blues	CBC Variety
Ali Hassan Kuban	From Nubia to Cairo	Shanachie
Kelvynator	Refunkanation	Enemy/ Fusion III
Nitzer Ebb	Ebbhead	MCA
KLF	Justified & Ancient 12"	Arista
Saw Tooth	Eats a Buick	En Guard Records
Spirits of Rhythm	1933-34	JSP Records/Fusion III
Lydia Lunch/Rowland S. Howard	Shotgun Wedding	Triple X
Monstrosity	—	Nuclear Blast
various	Ska bonanza	Heartbeat
Teenage Fanclub	Bandwagonesque	DGC/MCA
Bob Wiseman	Presented by Lake Michigan Soda	WEA
Rahih Abou-Khalil	Al-Jadida	Enja/Fusion III
Megalo	cassette	self
Wedding Present	The BBC Sessions	Strange Fruit/Dutch E. India
Professor Griff	12"	WEA
Handfull of Snowdrops	Dans l'oeil de la trempete	C'est la Mort/Cargo
D.O.A	Talk Minus Action=Zero	Restless/Cargo
various	The Blues vol. 6 - 50's Rarities	Chess/MCA
Machines of Loving Grace	—	Mammoth
Fu Schnickens	Ring the Alarm (12")	Jive/BMG
Flaco Jimenez	San Antonio Soul	Rounder
Three Mustaphas Three	Friends, Fiends and Fonds	Globestyle
Emily Faryna	Some of Emily	Spiral
Loudspeaker	Supernatural	Patois/Cargo

Pro-active education Going to the country

On November 16 1989, six Jesuits, their housekeeper, and her daughter were murdered on the campus of the University of Central America in San Salvador. The event received widespread attention from the international media. But what most mainstream journals failed to cover was that the soldiers who tortured and killed these people also ceremoniously removed their brains and placed them neatly beside their mutilated bodies.

by Andrew Scynew

America, which has traditionally had close ties with El Salvadorian elites.

Social outreach

Teaching, research, and social outreach are the University of El Salvador's three basic functions.

"Social outreach," explained Soledad, "is the transmission of scientific thought from academic institutions to the people." An integral part of the UES, social outreach gives students and teachers alike the opportunity to take their knowledge and experience to marginalized communities.

The UES curriculum is not just a list of courses, but a pro-active approach to education, in which learning is based on practical experience. The learning process empowers people to change themselves and their society.

The University of El Salvador's philosophy is that all knowledge — technical, scientific, or cultural — is a social good, generated by society. Science

and technology are not politically neutral, but must be actively used in the service of the people. All members of society must have access to a university's resources.

"What does anybody gain if a scientist keeps his knowledge to himself?" asks Soledad, the son of a construction worker and a peasant. "The academic gives theory to the people, who in turn give back experience."

All faculties at UES train professionals to work in marginalized rural or urban communities. For example, every student and teacher in the dentistry faculty participates in community health promotion.

"My family virtually ostracised me, because they never considered the poor to be human beings," said Gilma Cabrera,

who was working on her Master's thesis in Psychology when she was forced to leave El Salvador. Cabrera was doing literacy work with peasants.

Everybody benefits from the social outreach programs. The poor who have virtually no access to secondary education, gain scientific knowledge that can help them in everyday life, while academics gain experience working with different strata of the population.

The UES has an entire department dedicated to coordinating social outreach, with a permanent office on campus. Its projects in-

clude teaching peasants about crop rotation, conducting literacy campaigns, organizing co-ops for the production of arts and crafts, and teaching workers about their rights and their legal recourses.

One of the many projects sponsored by the university is the construction of Nuevo Gualcho, a community of repatriated Salvadorans exiled during the war. The department of architecture designs and helps build houses and schools, the department of psychology counsels individuals and families and helps them to cope with everyday life and the effects of the war, and so on.

The work is often organized in conjunction with grass-roots community organizations. Funds for social outreach projects come from international organizations as well as Salvadoran NGOs and community organizations.

Against the grain

"The UES's first obligation is its contribution to the defense and materialization of the fundamental interests of the people," proclaims *La Universidad*, a UES publication.

According to *La Universidad*, this philosophy goes against the grain in Central America, where universities' missions tend to be towards the training of professional cadres for the free enterprise system of production.

During El Salvador's twelve-year civil war the UES was a refuge for dissidents and a forum for open discussion of ideas. It became one of the army's prime targets. Closed by force in 1972, 1976, and again 1980-84, the university's infrastructure was virtually destroyed by occupying soldiers.

UES. Soledad quoted Farabundo Martí: "To witness an act of injustice and not to fight against it is to become an accomplice of the injustice."

Rebuilding

The UES is strapped for funds. The government has frozen its contribution since 1980. Ninety per cent of the money the university receives goes towards paying salaries. With much of its infrastructure destroyed, the money left over is hardly enough to rebuild. Rebuilding the university has become one of its principal social outreach goals: rebuilding for the community, with the community.

Soledad himself worked in the social outreach program establishing a new UES campus in San Vicente in July 1989, a region never before serviced by a university. One of his duties was to train new teachers for primary and secondary schools.

"Most of the teachers of the region had been killed by the army, and the children had no access to education," he said. He also conducted a study on the economic development of the region: "I discovered that for the price of a tank, a small hospital or a school could be built."

"Not long after that, one of my students, who had connections with the National Guard, informed me that I was on their hit list," Soledad said. "The military pressured the university administration to cancel my contract." He left soon after for Canada.

Now that peace accords have been signed, the UES is opening its doors to ex-guerrillas who had their studies interrupted because of the war. It is also creating new projects to help



PHOTO CREDIT: DOMINIC MORISSETTE

“Academic freedom has never existed in El Salvador,” said Emilio Soledad, one of the many Salvadoran political refugees now living in Montréal. Soledad (not his real name), a former economics professor at the University of El Salvador, worked with the Jesuits.

The only publicly-funded university in the country, the University of El Salvador (UES) also has the distinction of being the only university to declare itself at the service of the people. According to its official curriculum, the UES is “popular (meaning “of the people”), democratic, free, and humanist”, and “the critical conscience of society”.

UES also has the dubious distinction of being the only university in El Salvador to have been entirely occupied by the army. But even on more conservative campuses, the army has intervened. The 1989 murder of the Jesuits took place at the University of Central

During the four-year occupation of the university, dozens of new private universities emerged across El Salvador, promoted partly by the government as a plan to wipe out the UES. The private universities turn a profit for entrepreneurs, and provide an apolitical way for wealthy students to get a diploma.

Government regulations are scarce, and almost anyone can set up a university. As of 1991 there were more than 35 “universities” for the country’s population of 5.5 million people.

The turn to privatization reinforces the convictions of students and teachers at the

the more than one million internally displaced Salvadorans.

Soledad is cautious about the future. “We must all work together towards the elections in 1994. Once the people gain power through peaceful means, the whole country can extricate itself from imperial domination.”

McGill has signed an accord of cooperation with the University of El Salvador. The Centre for Cooperation with El Salvador actively works from the McGill campus with the El Salvadorian groups, including the UES, and is always looking for volunteers. For more information phone 398-8546.

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continued from page 4

To Ukraine with Love

To the Daily:

As a recent visitor to Canada, I was pleasantly surprised to read Alex Roslin's article in *The McGill Daily* (October 28, 1991) drawing attention to the issue of the revival of the Ukrainian state, following the proclamations of independence by the Ukrainian parliament on August 24, 1991. I hope that my comments on that article will enable Canadians to understand a different perspective of Ukraine, and how it expects to realize there.

I agree with the characteristic which Alex Roslin attributes to Russian "democratic forces" and share many of his opinions. However, I oppose one phrase: "The government of Ukraine also has contributed a lot to the oppression of minority peoples within the country." If that is really the case, how does one explain the activity of Kiev's Russian society for the independence of Ukraine and the recent commemorations of Nazi victims in Babyir Yiar.

The present composition of the Ukrainian government, in which former communists still form a majority, is far from what I consider ideal. Notwithstanding this, I have yet to see

any evidence of it implementing actions of persecution of minorities.

On the contrary, legislation passed after the July 16 1990 declaration of Ukrainian sovereignty have enshrined their rights by conforming to international pacts on human rights and international security.

Now for some comments on the military issue. As Roslin pointed out, Ukraine has declared its intention of raising a national army from the approximately 1.5 million Red Army troops already stationed there. Furthermore, it has proclaimed itself a nuclear free state. Considering that Ukraine history has taught its people that foreign governments, whether it be Polish, German, Russian, or Soviet, cannot guarantee their safety and more often has breached their security. How much bloodletting took place in Ukraine during its war for independence in 1917-21, the Polish Pacification in 1930, the genocidal famine of 1932-3, during the horrors of Nazi rule in World War II, and the Stalinist deportations through to the 1950s.

Not surprisingly, the people of Ukraine will decide on December 1 to be master of their own destiny. If Russia is serious about cultivating democratic principles, then it should immediately recognize the will of the people of Ukraine, and, in line with other democratic states, endorse what is already in fact.

Andrii Deshchynitsia

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To the Daily:

About these crude, hate-filled cartoons in your Lesbian, Gay and Bi issue: they're meant to subvert and debunk the stereotypical notion that all gay people are imbued with Wildean wit, right?

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LETTERS

Sexist ad

To the Daily:

Knowing that the *Daily* will not print anything racist, sexist or homophobic, I suggest that you re-evaluate the Lifestyles condom ad. On the coupon section of the ad, Ansell Canada asks "Mr." Dealer to send in the coupon for reimbursement. This is sexist and therefore not fit to be printed in this paper or any other. Please let the advertiser know your feelings.

Thank you in advance.

Lisa Levy

U2 Humanistic Studies

Excellent work

To the Daily:

Thank you for your excellent article on page 7, Wednesday, February 12, 1992, concerning my profession, optometry. I really appreciate your well-written article and support of the Post-Graduate Students' Society.

I contacted the Ordre des Optometristes and Association Prof. des Optometristes du Québec and requested that they obtain copies of the article. I have also spoken with and sent a copy to the director of the Ecole d'Optometrie, Université de Montréal, Professor John Lovasite, who is a McGill graduate.

Best wishes and continue your excellent work.

Howard A. Backman

Tangible change

To the Daily:

I for one would like to pose a few questions to the Administration and the student body of McGill University. What is so revolutionary about the BSN's proposal for a Black Studies Program when most of the universities in the United States have had their programs in place for over 20 years?

Is it because you see no value in our story? Is it because Black Studies is somehow less academically valid than Jewish Studies or women's studies?

Why is it so controversial that we ask for a black professor to teach a black history course? Have we not had a white male monopoly of all areas of academia (including african studies) for the past 200 years? If this has not always been a case of *de jure* segregation then it has been a case of *de facto* segregation!

Why must the onus constantly be on us to explain our position? Does the administration of this university not have a responsibility to justify their locking us out of this "IVORY" tower for over 100 years?

We are constantly being asked to explain, reiterate and justify our position. The tables are now turned. We want to hear what the administration has to say about the lack of professors of colour at this university.

We want to hear their justifications for the glaring lack of courses pertaining to the black experience in the curriculum. We want more than an acknowledgement that a problem does indeed exist.

We want to know what concrete steps will be taken to remedy the situation. We want to know why race all of a sudden becomes a non-issue in our case, when race and sex have always been at the basis of hiring policies!

We want the university to see that we are committed to seeing our proposal through and to know that we are determined to see a tangible change on this campus.

Stephen Hays

Science U2

EVENTS

Thursday, March 5

Prof. Bradford Morse speaks on "Aboriginal Peoples, Canada, Québec and Constitutional Change." Arts council room, 14h.

Centre for Developing Area Studies hosts a seminar on "Late Capitalism & Alternatives." 3715 Peel, room 100, 14h30.

Prof. Kevin Tuite will speak on "Images of Relations between the Sexes in South Caucasian Folk Poetry." Leacock 738, 16h30-18h.

Arab-Jewish Dialogue Group discusses "The Status of Jerusalem." Newcomers welcome. Leacock 517, 18h.

The Montréal & Laval Chapter of the Learning Disabilities Association are starting an 8-step support group called Reach Out. 19h-21h. Info: 847-1324.

CKUT is hosting their first ever All Ages Skating Party to kick off their Third Annual Funding Drive. McConnell Arena, 20h-22h. \$3/\$2 for kids.

McGill Association of International Students presents "International Music Extravaganza". Thompson House, 20h.

The Yellow Door continues its Literature series with readings from Peter Kom and Jim Olwell. Open stage to follow. 3625 Aylmer. 20h. \$2.

QPIRG VISION wants to remind everyone that there is only a few days left to enter there "Women's Vision of the Night" photo contest. Deadline Wednesday March 11. Drop off entries at the SSMU desk. Info: 844-2650.

A forum on Living With AIDS/HIV: Benoit Grenier and Andrea Doyle will talk about living with HIV/AIDS. Stewart Biology Bldg. Room S1/4 at 19h15.

Friday, March 6

Students of Library and Information Studies host a book & bake sale. McLennan basement foyer, 12h-17h.

Henry Louis Gates, Jr. speaks on "The Welcome Table: Remembering James Baldwin". 16h, Moyse Hall Theatre, 853 Sherbrooke West.

The Yellow Door presents its 3rd annual women's night with Gigi Dillon, Lynn Chalifoux, Marsha Beck and Tricia Harvey Lerner. \$2.

CKUT presents The Electric Coup-Aid Party, Fougounes, 20h30, \$5/\$4 with friends of CKUT card. Info: 398-6787.

The Cricket Club Host a video night. Room 437, McConell Engineering. 18h.

Network & The Film Society present Star Wars Trilogy. 18h30. \$5 McGill students/\$4 with film society card/\$8 general public for all three movies. Union ballroom. Best costume wins a prize.

Saturday, March 7

CKUT host RAVE-O-LUTION, a rave dance party. McGill ballroom. 21h-3h. \$4.

Sunday, March 8

CUSA hosts an International Women's Day conference, "Women, Violence & Power" with Sally Spillhouse, Jack Todd, and Maria Peluso. 1455 de Maisonneuve, H-435. 9h15-12h.

EVENTS
HILITE

Do you know what FEUQ is? Are you confused by all the gossip and propaganda? Come and decide for yourself. Pro- and anti-FEUQ candidates will be debating about whether or not

McGill should withdraw from FEUQ. Become informed for next week's referendum. Also, this year's candidates for prez will be debating the most pressing issues of the campaign. Today in Gert's at 13h30.

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*Male & Female Participants needed for
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- 2) who are presently living at home

The study will require approximately 1 1/2 hours to complete. Each participant will receive \$8.00 for their participation.

All data will remain strictly confidential.

*If you think you might be interested in
participating, please contact us at 398-7425
for further information.*

DEPARTMENT OF PSYCHOLOGY McGill University

*Participants needed for
a study on sexuality:*

- 1) Heterosexual couples
- 2) who have been living together or married for at least 12 months

Couples must come in together on 3 separate occasions to fill out a few questionnaires and to be provided with some information on sexuality. Couples will also be asked to fill out other questionnaires at home.

Each couple will be paid \$80.00 for their participation at the end of the third meeting (\$40.00 per person).

All data will remain strictly confidential. All questionnaires are in English.

*If you think you might be interested in participating, please
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information*

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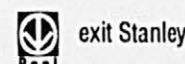
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Applications and nominations, including curriculum vitae, official transcripts, and names of at least three references to be sent to:

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Lecture by:

Manis Friedman

author of

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Legal Problems? The McGill Legal Information Clinic's staff of law students can help you. Call 398-6792 or visit University Centre B-21 10 a.m. to 5 p.m., Mon.-Fri.

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7 - For Sale

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10 - Rides/Tickets

One Way Flight to Toronto, Friday, March 6. Male. \$50. Marc 739-6373 or 284-6471.

11 - Lost & Found

Lost Feb. 13. Gold Raymond Weil watch. Black leather strap. Call Chris. 286-0929.

Lost on campus. Feb. 25, 1992. Gold chain bracelet with pearls. Great sentimental value. Amelio's meal as reward. Call 398-4617.

12 - Personal

Have you come back for more when you're not sure how much more you can take? If yes, call Nightline. Maybe we can help. 398-6246.

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13 - Lessons/Courses

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14 - Notices

Young Adult Worship: Mar. 8, 7:30. Jesus Revisited: Jewish Prophet or Roman Product? Gary Thomson, McGill. St. James United Church 1435 City Councillors. Information 288-9245.

Hacking sounds abound and re-sound around the flound-er... but Herring's only a laugh. Submission deadline March 16, Union 406.

Women's Vision of the Night photo contest from VISION, Quebec PIRG. Deadline: March 11. Submissions to SSMU Mailboxes in the Union and Eaton Building 505. PRIZES!

Lesbians, Bisexuals and Gays of McGill offers peer counselling 5 days per week. Drop in or give us a call. 398-6822. Union 417.

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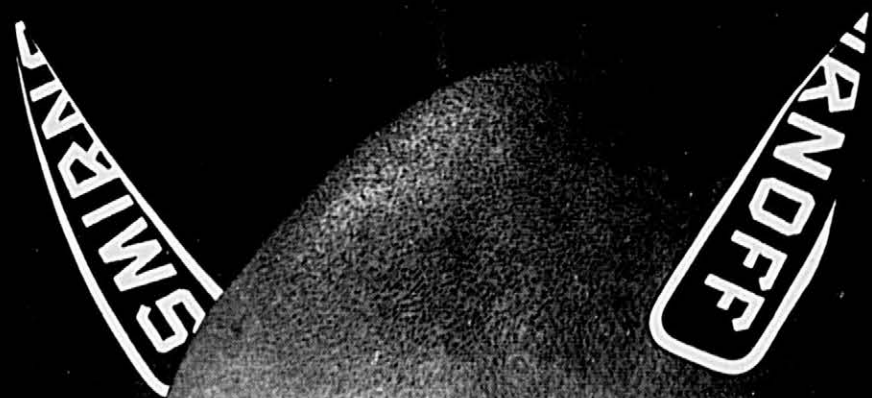
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